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CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.
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COMMUNISM AND GENIUS.

A CORRESPONDENT writes:

"Communism seems to some people the very grave of genius and of souls with exalted inspirations for good in the world. I would be glad if the AMERICAN SOCIALIST would take up this point and enlighten the people as to the facts in the case. Is it true that communal life requires such a surrender of individuality that it should debar persons from entering into it who have aspirations above the common "herd" for culture, or for authorship, or for philanthropy, or for professional distinction, or any other laudable ambition? If it is not true, then how is it that no men of mark and distinction gravitate into any of the Communes? Or, obversely, Why do the five thousand or more Communizens (if you will allow me to improvise a needed word) present no examples of men of eminence in the various departments of excellence? It is conceded that Communists make good brooms, traps, and the like; but why are they so seldom heard of in the fields of literature, learning, oratory, etc? It seems to me that Communism in its best estate ought rather to foster and develop individual strength of character than to suppress it. But that there is a repressive, curbing, bridle-bit influence exerted powerfully, if not despotically, upon individuality of character in the various Communities is, I think, a general belief, and a strong counteracting influence against the general spread of Communism at the present day."

ANSWER.

Every form of society will finally be judged by its results. That form which produces the highest type of character will be awarded the premium over all others. Communism is quite willing to take its chances under this law. Impartial judges will, however, consider that Communism is yet a child, while its competitors are hoary with the frosts of centuries. More than two hundred and fifty years have elapsed since the first permanent settlements were made in this country, and still Americans say it is unfair to institute a comparison between the United States and the older countries of Europe, in respect to art, literature, etc., without taking the time-factor into account; and if a hundred and fifty or even a hundred years ago, a comparison had been made between Republicanism and Monarchy, and the premium had been awarded to the latter on the ground that it had produced the best results in "literature, learning and oratory," Americans would have said: "This is unjust. Our efforts have been mainly expended in subduing the wilderness and in other pioneer work. We have given comparatively little attention to these higher departments of culture. You must wait a century or two before you contrast the results of Republicanism with those of Monarchy in these respects." So Communists may well say to those who are so ready to condemn their social system because it has not yet outrivaled in certain particulars the systems that have grown during hundreds, yea thousands of years: "Don't hurry. Suspend your judgment awhile. Give our new system a chance to develop its highest fruits. We have thus far been mainly occupied in rude pioneer labor—solving problems pertaining to our existence and subsistence—have been in circumstances resembling those of the early settlers of this country, who had to build their churches and school-houses, while clearing the land and defending themselves from the attacks of their enemies. But give us a fraction of the time for development that other systems have had, and if ours does not then commend itself to all men by its fruits as superior to the older systems, it will have to pass away."

If, however, it is insisted that the comparison shall be made at once, Communists may still fairly have a word to say about the points of comparison. It is at least an open question, whether that form of society is to be preferred which produces occasional specimens of exceptionally high development in science, art and literature, or that which produces the most uniform development, and the most general prosperity and happiness. If the decision should turn in favor of the latter, then the following evidence of an intelligent and impartial witness, Charles Nordhoff, would be of much value. He says:

"Communists do not toil severely."
"In a Commune no member is a servant."
"The Communist's life is full of devices for personal ease and comfort."
"Communists are not lazy."
"Communists are honest."
"They are humane and charitable."
"Communists live well, and much more wholesomely than the average farmer."
"Communists are temperate, and drunkenness is unknown among them."
"Communists are tenderly cared for when ill, and in old age their lives are made very easy and pleasant."
"Communists are the most long-lived of our population."
"None of the Communes make the acquisition of wealth a leading object in life; they are in no haste to be rich."
"The communal life provides a greater variety of employment for each individual, and thus increases the dexterity and broadens the faculties of men."
"It offers a wider range of wholesome enjoyments, and also greater restraints against debasing pleasures."
"It gives independence, and inculcates prudence and frugality; it demands self-sacrifice, and restrains selfishness and greed; and thus increases the happiness which comes from the moral side of human nature."
"It relieves the individual's life from a great mass of carking cares, from the necessity of over-severe and exhausting toil, and from the dread of misfortune or exposure in old age."
"If I compare the life of a contented and prosperous, that is to say a successful Communist, with the life of an ordinary farmer or mechanic, even in our prosperous country, and more especially with the lives of the workingmen and their families in our great cities, I must confess that the Communist's life is so much freer from care and risk, so much easier, so much better in many ways, and in all material aspects, that I sincerely wish it might have a farther development in the United States."

But if the decision should turn in favor of exceptional development, as our correspondent above-quoted would probably claim, even then the result of the comparison might not be unfavorable to Communism. It would at least show:

1. That if none of the "five thousand" have arrived at the acme of fame, yet a fair proportion of their names have found an honorable and permanent place in history.

2. That they have contributed more than their proportion to the world's thought.

3. That they have held the attention of the world and influenced its discussions and literature as no other five thousand, taken from common society, have done.

4. That they have produced a literature of their own, which, however faulty it may be in artistic merit, yet commands the respect and study of some of the world's best thinkers, and is greatly superior to the production of the average five thousand. (See "Bibliography" at the close of Nordhoff's "Communistic Societies of the United States.")

The results of any social system are best shown in the second, third and subsequent generations; but unfortunately, the oldest Communities of the United States, the Shakers and Rappites, have no second generation. They are celibates, and keep up their numbers by adopting and rearing in their habits and principles the orphans and other unfortunate children of common civilization; and that from such material—the offspring in many cases of criminality and lust—they can produce such worthy specimens of manhood and womanhood, only proves how much superior would be their men and women were their generations successive. The other Communities who have no such unwise limitation, are for the most part too young to illustrate fully the results of Communistic development upon even the second generation. But one of the youngest of them has sent a dozen or more of its children to Yale (the present writer among the rest), and they have had there a very good reputation for talent and culture.

As to individual genius, our theory is that though the organizing elements of Communism may be unfavorable to eccentric, abnormal and egotistic manifestations, yet Communism will ultimately include the best conditions for all normal development; that it will afford more ample facilities to all than are possible under any system of individualism, except for the favored few. It will give to every child opportunities for acquiring a liberal education; to every member access to libraries, schools of art, etc., and while seeking integral growth for all, will insure the best development to individual genius. It will, in short, do for all its members what individualism does for the rich. But for the realization of this theory time is indispensable. All admit that it has taken six thousand years (some think more likely six million) to bring man up to his present condition of civilization; and is it too much to ask that the superior conditions of Communism shall be fully realized in a few scores of years!

But after all we may as well confess in conclusion that Communism is not likely *ever* to compete with the roaring world in *certain kinds* of individual development. We have no expectation or hope that it will *ever* produce a Napoleon or a Vanderbilt or even an Edgar A. Poe. Genius that requires unlimited scope of selfish ambition, and that spurns the humility which is essential to organization, will undoubtedly find its grave in Communism. So we will not try to disguise the fact that a large department of genius as it grows at present, will become extinct if Communism should ever prevail. But we are comforted with the hope that a new and perhaps larger and better growth of genius will replace that which passes away. Communism is indissolubly allied to Inspiration, and Inspiration is certainly the wind that fills the sails of Genius. Moreover, habits of obedience and self-discipline such as Communism fosters, are really the best friends of genius any-where. With these advantages, Communism promises to develop an entirely new variety of general character which will be distinguished as having *the faculty of social harmony*. This character is outlined in the beatitudes of Christ (Matt. 5; 3–11), and in Paul's description of Charity (1 Cor. 13: 1–7); and the reader will see by turning to those passages, that, while it is not likely to make much show by the side of such geniuses as Napoleon and Vanderbilt and Poe, it is really the grandest of all the gifts of Inspiration, and in a world that prefers a happy home to the glory of war, will outshine all others. In this department of individual development, Communism expects to beat the world. Perhaps it has already accumulated a wealth of character in this line which should be considered a full offset for all that it has lost in giving up the liberty of isolation.

A larger mold of men is what we want; and to get this we must stop treating men like a miscellaneous lot of hatchets and axes that are only waiting to be ground. We are enfeebled. We don't want new outlets for power when power itself is what we lack. It is painful for me to know that a man thinks the grinding he gets at college is going to settle the great question for him, when I know that greater weight

of metal is what he needs. I am sick of a culture that don't look toward giving us strength of life.—*Barron's Foot-Notes.*

THE SOCIETY BEAUREGARD.

EDITOR AMERICAN SOCIALIST:

DEAR SIR:—It will be remembered that among the various delegations representing industries of France, sent to the Centennial Exhibition, there was one from Vienne, a city in the Department of the Isére, about eighteen miles below Lyons, on the Rhone.

An account of the large Fourieristic Community which has existed many years at this place may be interesting to your readers. It is the Societé Beauregard with its Coöperative Farm and its seven or eight Industries of production and distribution, forming, all things considered, the finest Communistic experiment in France. The writer, in his journeys through Europe some time ago, spent more than a month at this elysium and published descriptions of it in the American papers. The Beauregard Society owes its birth and prosperity to the vigorous and undaunted labors of Docteur Henri Conturier, a wealthy citizen of Vienne, and a few other solid men of Lyons, Grenoble and St. Etienne. It has been in existence for more than a quarter of a century, and during this time has fought the tyrannies of public opinion, with Napoleon at their head and the armies and the royalty of empire. It has been twice suppressed by command of Napoleon, and once its property was confiscated. But like the phœnix, it rose again from its own ashes, and buffeting its enemies, became more powerful than ever. The old members delight in recounting the vicissitudes of their *petite République* to the new generation and to visitors, and declare that it is impossible to destroy it, because the old love of Communism which experimenters realize, always clings and welds the links of union, rendering any other form of society incompatible with their peculiar education. A study of the history of this society is useful as proof of the susceptibility of all honest people to live in Communism; and that the spirit of union can easily supplant the spirit of rivalry and antagonism that cankers individual and competive life.

The writer begs leave to offer the following letter published in the New-York *Tribune*, and written by him in the reception-room of the Beauregard Bank, Oct 16th, 1870. A few words have been changed to bring the statistics to a more recent date:

"I have seen the famed Socialist Farm at Vienne, in France, and spent an exceedingly pleasant season in studying its origin and progress. A cursory glance at this curious old City would hardly reveal the fact that, woven among its ancient ruins of causeways and cathedrals, there blossoms at this moment one of the most complete specimens of associative enterprise in the world. I have carefully observed the new industrial systems in different parts of Europe, and am convinced that for topographical selection, management, and economical results, none can compare with this. It was definitely formed in 1854, out of the wreck of other attempts, under the name of *la Société Agricole Industrielle de Beauregard.* As its name indicates it pays considerable attention to agriculture and is known to the world as the "Co-operative Farm." Previously to 1854 it had existed for some time under the persecutions of the Government officials, as one of the more radical *Sociétés Alimentaires;* but was finally suppressed. It was revived afterward under the able directorship of Dr. Henri Conturier. If our enterprising friends in the United States would organize a similar Farm and manufacturing Society in one of those well-watered valleys of Virginia, where farm lands are cheap, water-power plentiful, and schools, labor-saving machines, railroads, etc., common, it must, if correctly managed, yield all the elements of wealth and happiness so abundant in the Société Beauregard, here at Vienne.

"The object of this Association is to furnish contentment and happiness to its members by the several expedients of agriculture, manufactures, and economic interchange, as means of revenue, and by the enjoyment of every variety of chaste and healthful pleasure. It partakes somewhat of the socialistic doctrines of the Familistère de Guise, and of the Cité de Mulhouse, and allows every member perfect independence while he enjoys its bounties. The main portion of the members, consisting of mechanics, clerks, etc., reside in the city and the farm lends romance and agricultural aid to the whole.

"The city of Vienne is situated at the confluence of a minor river with the Rhone, 18 miles below Lyons. It is surrounded by a great variety of scenery and objects of interest and is in the midst of a magnificent farming region. It exhibits one of the most beautiful landscapes in the world and when studied from the view of its traditionary legends and suggestive ruins, inspires the traveler with its classic sublimity. On the confluent stream, a tumbling chain of cascades which furnish power for many other mills, the Society has a fine flouring-mill, a woolen cloth factory, and fulling-mills. These not only furnish flour and broadcloth for the members of the society, but contribute enough to the outside market to be well known throughout France for their superior quality. Beauregard has already become a proverbial term to designate genuine texture.

"In the denser part of the city is the great *Restaurant* which resembles the celebrated *Alimentaire* of Grenoble. It is furnished with four large eating-rooms convenient for male and female members and their friends. I was taken into one of these pleasant apartments and treated to as aristocratic a meal, accompanied by the healthful wines of the farm, as any moneyed American spendthrift ever spent two dollars over at the Fifth Avenue Hotel—a meal that for gayety, congeniality, and cheapness contrasted widely with the aristocracy of our pavonian forms. Economy is so condensed into a financial focus, that these great family tables yield a saving of from twenty to seventy-five per cent. over ordinary *menages domestiques* of this city.

"But the Société Beauregard has yet another boast in its coöperative or Social Bank. This institution is the receptacle of the surplus funds of the society in common, and loans money on credit to young aspirants in business, like the *Caisses Syndicales* of Paris and the *Vorschuss Vereine* of Germany. At this moment it has 1,217,000 francs on deposit. As over 2,000,000 francs annual income pour into this bank to remain or be withdrawn by the members at option, large sums are left by them to capitalize here; since the bank has means of producing better returns than members individually; and it is thus that this bank is becoming an immense institution.

"Appertaining also to the society are a large number of houses for the accommodation of members. I am told they already possess ten of these—some of them as fine as the pavilions of the gentry. The Farm is on a high plateau commanding a magnificent sweep of the majestic Rhone, which of all rivers in France is most lovely in its clear waters and numerous crafts that meander among the eddies and the vineyards. It contains less than forty acres, but then there are only 250 members in the society. It has a very fine though small vineyard, a full set of houses and outhouses, and a wine press. Among others is the hospital erected for the children of the members. Prettier or more intelligent children I never saw. They have their little intellectual and gymnastic exercises and soon become robust, gamboling in the morning air. The vineyard with its delicious clusters of grapes was the principal attraction to me, although the fine crops of grain and legumes, potatoes, melons, etc, told that the Directeur de la Ferme is not an idler. This farm is employed by the *actionaires* as a resort from the heat and the dust of summer. They come regularly during the summer season to converse, and to enjoy their billiards. I am ready after considerable constant intercourse and conversation with members of this thrifty society to believe it one of those cradles in which the infant giant of republicanism is nurtured and developed; and under the leadership of such coöperation as this, the next effort for independence by the French will be permanently successful.

"Their Superintendent, M. Henri Conturier, has given me some excellent advice about organizing a society in America."

Since this article was published the Society has gone through the trials of war, and is yet bravely stemming the current of the revolutions. Considerable has been added to the land and the industries. C. O. WARD.

Brooklyn, L. I.

SOCIAL SCIENCE,

AND THE FOUNDATION UPON WHICH IT SHOULD REST.

BY ALBERT BRISBANE.

II.

HAVING spoken of St. Simon and his theory, I will now pass to a review of Comte, who was an early disciple of St. Simon, but finally quarreled with and left him.

Auguste Comte was a man of vast ambition, shading off into personal vanity, with an unbounded assumption and pretension. He sets up no less a claim than that of the founder of the Positive state of society in the future, as also of the Positive Religion, and considered himself the inaugurator of a new era in the history of humanity.

The fundamental conceptions underlying his scientific, social and religious theories may be briefly set forth as follows:

1. In science, he holds that "Reasoning and Observation duly combined" are the sole source of human knowledge. What lies beyond these is the unknowable. This is called *positive* science because, rejecting all intuition, speculation, revelation, etc., it makes the observation of the senses, experiment and experience the only effective instruments of the mind. And this theory is now becoming general among men of science.

Comte affirms that it is useless—a mere visionary research—to speculate on problems lying beyond these means of investigation, and consequently thrusts aside such questions as the immortality of the soul, the existence of a God, the general order and destinies of the universe; even the habitation of other worlds by intelligent Humanities. With him the true God is Humanity, the collective soul, which we must serve and worship. Immortality is the memory of good thoughts and acts which remain after us, and by which we continue to live in the minds of men. At the bottom, his scientific theory is what may be called scientific atheism, or more exactly stated, cosmic negation.

2. In his social construction he follows mainly two guides. He conceives that humanity in its intellectual development passes through three stages which he designates as the theological, metaphysical and causative, and in so doing evolves or elaborates three distinct forms of society to which he gives the same names. The two first, which are but preparatory and transitional, lead to the third—the final and permanent.

Now, perceiving that no definite form of society could be evolved or deduced from such a theory alone, Comte resorted to what may be called historical deduction as an adequate supplement. Picturing to himself the society of the future as a direct continuation and development of the societies of the past and present, he took what he considered the last organic social order as his model or guide. This order is the great Catholico-Feudal construction of the Middle Ages, of which our present social state is a breaking up and a transition to a new order; and for which reason our modern civilization, not being an organic society, is a stage of social criticism—industrial, political and religious—of negation and disruption.

It is this last organic social order which Comte transforms into his *Positive Society.* He changes the military system with its policy of war into an industrial system with its policy of peace and production. He replaces the Feudal Barons—the leaders of the medieval régime—by directing capitalists or industrial managers. He forms a body called the scientific Priesthood, who directs society intellectually as the Catholic priesthood directed it morally under the guidance of theology. Religion therefore becomes science.

3. In industry the serfs are made *proletaires*, working under the direction of capable chiefs who in their relations with these subordinates and their operations, are guided by the Scientific Body. The working class are paid liberal wages and have a well-secured comfortable position. They constitute the less capable part of society, being men of execution not of direction.

This is a summary view of Comte's Sociology. His social construction is thus a transformation of that of the Middle Ages, or a deduction from it. Industry taking the place of war, science of religion, and an equitable system of wages (in his opinion) of serfdom. In addition to these, many details of social life not existing in the old system are supplied by the author's own fancy or imagination.

The unsoundness of such a theory of society ought to be apparent. To begin with: the "Three Stages," as described by Comte, are misconceived. Instead of the Theological, Metaphysical and Positive, he should have described them as first, the emotional and intuitional, or religious; second, the speculative and philosophical; third, the observational and experimental. Again, his idea of historical deduction—of reconstructing the social order of the Middle Ages upon a new basis, is purely conjectural and speculative, as false as it is arbitrary.

Comte had no suspicion of the radical difference that would distinguish the normal society of the future from those of the past and present. And having no idea of the true basis of social organization, he was forced in accordance with his own logic, to take history and experience as his guides.

His effort is a good illustration of the powerlessness of the human mind to deal with problems in the realm of the universal and the abstract without the guidance of laws.

A further illustration of this point may be shown in the philosophy of Herbert Spencer, who is now engaged in elaborating a Sociology. Mr. Spencer takes as his guide the *Law of Evolution*, and deduces from it.

In principle, *i. e.*, in an attempt to be guided by law, he is right. But as the law of Evolution is as yet only fragmentarily developed—a mere skeleton, so to speak, of the law in its completeness—he has really no reliable basis for his theory. Those parts of his work now published, are diffuse and unsatisfactory; and it is safe to opine that all he will be able to do finally, will be to show that society is moving on toward some state of equilibrium and harmony, to be reached, not by any conscious, concerted effort on the part of humanity, but by the action of the forces in man, combined with the reäction of the external medium or nature around him. Mr. Spencer can not frame an *organization*, because he possesses no law of organization to guide him. He must consequently remain in the realm of generalities,

presenting a vague system of social progress without any ultimate and practical organization.

The law he makes use of, as now understood, means little more than the succession or sequence in events and phenomena, and the advance from a simpler to a more complex state. How can he, under the guidance of such a law, elaborate the complex institutions of society and determine the true mode of the industrial, social and political relations of men?

In the early part of our century Krause undertook to elaborate a sociology in Germany; but his creation owes more to a good and noble heart than to laws and principles. As far as we know him he seems to have conceived, under the inspiration and guidance of the sentiments, a social order in which justice, benevolence and harmony should reign. As early as 1808 he began publishing a small sheet entitled *Tagesblat des Menscheits Leben* (Journal of the Life of Humanity). Krause possessed a fine sentiment, but his theory did not rest upon universal Laws. Hence its powerlessness to effect the good its creator designed.

It is unnecessary to speak of the numerous other systems of Socialism that have been elaborated; for example, Owen's in England and Cabet's in France. They are all empirical creations of the human mind, speculating upon the vast problem of society, without commensurate guide—without chart or compass.

(*To be continued*).

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE.

III.

OF THEIR MAGISTRATES.

"Thirty families choose every year a magistrate, who was called anciently the Syphogrant, but is now called the Philarch; and over every ten syphogrants, with the families subject to them, there is another magistrate who was anciently called the Tranibore, but of late the Archphilarch. All the syphogrants, who are in number two hundred, choose the Prince out of a list of four, whom the people of the four divisions of the city name to them, but they take an oath before they proceed to an election that they will choose him whom they think meetest for the office; they give their voices secretly, so that it is not known for whom every one gives his suffrage. The Prince is for life, unless he is removed upon suspicion of some design to enslave the people. The tranibors are newly chosen every year, but they are for the most part still continued. All their other magistrates are only annual.

"The tranibors meet every third day, and oftener if need be, and consult with the prince, either concerning the affairs of the state in general, or such private differences as may arise sometimes among the people; though that falls out but seldom. There are always two syphogrants called into the council-chamber, and these are changed every day. It is a fundamental rule of their government, that no conclusion can be made in any thing that relates to the public, till it has been first debated three several days in their council. It is death for any to meet and consult concerning the state, unless it be either in their ordinary council, or in the assembly of the whole body of the people.

"These things have been so provided among them that the prince and the tranibors may not conspire together to change the government and enslave the people; and, therefore, when any thing of great importance is set on foot, it is sent to the syphogrants, who, after they have communicated it with the families that belong to their divisions, and have considered it among themselves, make report to the senate; and upon great occasions, the matter is referred to the council of the whole island. One rule observed in their council is, never to debate a thing on the same day in which it is first proposed; for that is always referred to the next meeting, that so men may not rashly, and in the heat of discourse engage themselves too soon, which may bias them so much that, instead of considering the good of the public, they will rather study to maintain their own notions; and by a perverse and preposterous sort of shame, hazard their country, rather than endanger their own reputation, or venture the being suspected to have wanted foresight in the expedients that they proposed at first. And, therefore, to prevent this they take care that they may rather be deliberate than sudden in their motions."

OF THEIR TRADES, AND MANNER OF LIFE.

"Agriculture is that which is so universally understood among them all, that no person, either man or woman, is ignorant of it; from their childhood they are instructed in it, partly by what they learn at school and partly by practice, they being led out often into the fields about the town, where they not only see others at work, but are likewise exercised in it themselves.

"Besides agriculture, which is so common to them all, every man has some peculiar trade to which he applies himself, such as the manufacture of wool, or flax, masonry, smiths' work, or carpenters' work; for there is no other sort of trade that is in great esteem among them.

"All the island over they wear the same sort of clothes, without any other distinction except that which is necessary for marking the difference between the two sexes, and the married and unmarried. The fashion never alters; and as it is not ungrateful nor uneasy, so it is fitted for their climate, and calculated both for their summers and winters. Every family makes their own clothes; but all among them, women as well as men, learn one or other of the trades formerly mentioned. Women for the most part deal in wool and flax, which suit better with their feebleness, leaving the other ruder trades to the men. Generally the same trade passes down from father to son, inclinations often following descent; but if any man's genius lies another way, he is by adoption translated into a family that deals in the trade to which he is inclined; and when that is to be done, care is taken not only by his father but by the magistrate, that he may be put to a discreet and good man. And if, after a man has learned one trade he desires to acquire another, that is also allowed, and is managed in the same manner as the former. When he has learned both he follows that which he likes best, unless the public has more occasion for the other.

"The chief and almost the only business of the syphogrants is, to take care that no man may live idle, but that every man may follow his trade diligently. Yet they do not wear themselves out with perpetual toil from morning to night, as if they were beasts of burden, which as it is indeed a heavy slavery, so it is the common course of life of all tradesmen every-where, except among the Utopians; but they, dividing the day and night into twenty-four hours, appoint six of these for work, three of them are before dinner; and after that they dine, and interrupt their labor for two hours, and then they go to work again for other three hours, and after that they sup, and at eight o'clock, counting from noon, they go to bed and sleep eight hours; and for their other hours, besides those of work, and those that go for eating and sleeping, they are left to every man's discretion; yet they are not to abuse that interval to luxury and idleness, but must employ it in some proper exercise, according to their various inclinations, which is for the most part reading.

"It is ordinary to have public lectures every morning before day-break; to which none are obliged to go but those that are marked out for literature; yet a great many, both men and women of all ranks, go to hear lecturers of one sort or another, according to the variety of their inclinations. But if others that are not made for contemplation choose rather to employ themselves at that time in their trade, as many of them do, they are not hindered, but are commended rather as men that take care to serve their country. After supper, they spend an hour in some diversion; in summer it is in their gardens, and in winter it is in the halls where they eat; and they entertain themselves in them, either with music or discourse. They do not so much as know dice, or such like foolish and mischievous games. They have two sorts of games not unlike our chess; the one is between several numbers, by which one number, as it were, consumes another; the other resembles a battle between the vices and virtues, in which the enmity in the vices among themselves, and their agreement against virtue is not unpleasantly represented; together with the special opposition between the particular virtues and vices; as also the methods by which vice does either openly assault or secretly undermine virtue, and virtue, on the other hand, resists it, and the means by which either side obtains the victory.

"But this matter of the time set off for labor is to be narrowly examined, otherwise you may, perhaps, imagine that, since there are only six hours appointed for work, they may fall under a scarcity of necessary provisions. But it is so far from being true, that this time is not sufficient for supplying them with plenty of all things, that are either necessary or convenient, that it is rather too much; and this you will easily apprehend, if you consider how great a part of all other nations is quite idle. First women generally do little, who are the half of mankind: and if some few women are diligent their husbands are idle. Then consider the great company of the idle priests, and of those that are called religious men; add to these all the rich men, chiefly those that have estates in lands, who are called noblemen and gentlemen, together with their families, made up of idle persons that do nothing but go swaggering about. Reckon in with these all those strong and lusty beggars that go about pretending some disease in excuse for their begging; and upon the whole account you will find that the number of those by whose labors mankind are supplied, is much less than you did perhaps imagine. Then consider how few of those that work are employed in labors that men do really need; for we who measure all things by money, give occasions to many trades that are both vain and superfluous, and that serve only to support riot and luxury. For if those who are at work were employed only in such things as the conveniences of life require, there would be such an abundance of them, and by that means the prices of them would so sink, that tradesmen could not be maintained by their gains; and if all those who labor about useless things were set to more profitable trades; and if all that number that languish out their life in sloth and idleness, of whom every one consumes as much as any two of the men that are at work do, were forced to labor, you may easily imagine that a small portion of time would serve for doing all that is either necessary, profitable, or pleasant to mankind, pleasure being still kept within its due bounds, which appears very plainly in Utopia, for there in a great city and all the territory that lies around it, you can scarce find five hundred, either men or women, that by their age and strength are capable of labor, that are not engaged in it; even the syphogrants themselves, though the law excuses them, yet do not excuse themselves, that so by their examples they might excite the industry of the rest of the people; the like exemption is allowed to those who, being recommended to the people by the priests, are by the secret suffrages of the syphogrants privileged from labor, that they may apply themselves wholly to study; and if any of these fall short of those hopes that he seemed to give at first, he is obliged to go to work. And sometimes a mechanic that does so employ his leisure hours that he makes a considerable advancement in learning, is eased from being a tradesman, and ranked among the learned men. Out of these they choose their ambassadors, their priests, their tranibors, and the prince himself, who was anciently called their Barzenes, but is called of late their Ademus.

"And thus from the great numbers among them that are neither suffered to be idle, nor to be employed in any fruitless labor; you may easily make the estimate, how much good work may be done in those few hours in which they are obliged to labor. But besides all that has been already said, this is to be considered, that those needful arts which are among them are managed with less labor than any-where else. The building or the repairing of houses among us, employs many hands, because often a thriftless heir suffers a house that his father built to fall into decay, so that his successor must, at great a cost, repair that which he might have kept up with a small charge; and often it falls out that the same house which one built at a vast expense, is neglected by another that thinks he has a more delicate sense of such things, and he suffering it to fall to ruin, builds another at no less charge. But among the Utopians, all things are so regulated that men do very seldom build upon any new piece of ground; and they are not only very quick in repairing their houses, but show their foresight in preventing their decay, so that their buildings are preserved very long, with very little labor: and thus the craftsmen to whom that care belongs are often without any employment, except it be the hewing of timber and the squaring of stones, that so the materials may be in readiness for raising a building very suddenly when there is any occasion for it.

"As for their clothes, observe how little work goes for them. While they are at labor they are clothed with leather and skins, cast carelessly about them, which will last seven years; and when they appear in public they put on an upper garment which hides the other, and these are all of one color, and that is the natural color of the wool: and as they need less woolen cloth than is used any-where else, so that which they do need is much less costly. They use linen cloth more: but that is prepared with less labor, and they value cloth only by the whiteness of the linen, or the cleanness of the wool, without much regard to the fineness of the thread; and whereas in other places, four or five upper garments of woolen cloth, and of different colors, and as many vests of silk will scarce serve one man; and those that are nicer, think ten too few: every man there is contented with one, which very oft serves him two years. Nor is there any thing that can tempt a man to desire more; for if he had them, he would neither be the warmer, nor would he make one jot the better appearance for it.

"And thus since they are all employed in some useful labor, and since they content themselves with fewer things, it falls out that there is a great abundance of all things among them; so that often, for want of other work, if there is any need of mending their highways at any time, you will see marvellous numbers of people brought out to work at them; and when there is no occasion of any public work, the hours of working are lessened by public proclamation, for the magistrates do not engage the people into any needless labor, since by their constitution they aim chiefly at this, that except in so far as public necessity requires it, all the people may have as much free time for themselves as may be necessary for the improvement of their minds, for in this they think the happiness of life consists."

(*To be continued*).

INEQUALITY OF THE OCEAN-BED.—In opening the Geographical Section of the British Association at Glasgow, Captain Evans said that it was learned for the first time by the Challenger's results—ably supplemented as they had recently been by the action of the United States Government in the Pacific, and by an admirable series of soundings made in the exploratory German ship-of-war Gazelle—that the unbroken range of ocean in the southern hemisphere was much shallower than the northern seas; that it had no features approaching in character those grand abysmal depths of 27,000 and 23,500 feet found respectively in the North Pacific and North Atlantic Oceans, as the greatest reliable depths recorded did not exceed 17,000 feet. The general surface of the sea-bed presented in general to the eye, when graphically rendered on charts by contour lines of equal soundings, extensive plateux varied with the gentlest of undulations. There was one great feature common to all oceans, and which may have some significance in the consideration of ocean circulation, and as affecting the genesis and translation of the great tidal wave and other tidal phenomena, of which they knew so little—namely, that the fringe of the seaboard

of the great continents and islands, from the depth of a few hunded feet below the sea level, was, as a rule, abruply precipitous to depths of 10,000 and 12,000 feet. This grand escarpment was typically illustrated at the entrance of the British Channel, where the distance between a depth of 600 feet and 12,000 feet was in places only ten miles. Imagination could scarcely realize the stupendous marginal features of this common surface depression.

—*Popular Science Monthly.*

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 1, 1877.

JOHN GILPIN.

We shall commence in our next paper the publication of a Lecture by the Editor, on the Ballad of John Gilpin. It will make a series of six or eight articles. The object of it may be said to be *to teach the secret of effective writing, by thoroughly analyzing a familiar example.* In this sense it will be not altogether foreign to the objects of our paper; for any thing that will help editors and contributors to use words in the best manner, will certainly help the paper most effectually in all that it is trying to do.

THE PEACEMAKER SOCIETY.

At the last moment before going to press we have received Mr. Samuel Leavitt's paper, *The Peacemaker*, announcing that he and his associates are forming a society under the above title, independent of the Virginia Colony under Col. Daniels; that they have agreed upon a Constitution, one specialty of which is that members shall accept "the ten commandments of Moses and the nine Beatitudes of Christ" as their rule of life. As to their prospects Mr. Leavitt says:

Several thousand dollars are already offered on the basis of this constitution. * * * * * *

If there is sufficient response before March to justify us in going forward, a meeting will be called in New-York, the temporary officers replaced by a regular election, and a committee appointed to select a domain. * * *

As to the Council, Mr. Sears is the only member not yet heard from. If he finds that he can be more useful where he is, superintending the Kansas Co-Operative Farm, he will remain there.

The article in our last paper by Mr. Jesse Jones will bear reading several times.

WILL THE CROPS FAIL?

The article in the American Socialist of Jan. 18th, on "Socialism and Religion," written by G. B. Hickox, has some very good points; but we can not let the following sentence pass without a comment:

"To submit passively to a ruling mind may produce temporary harmony, and exhibit a degree of happiness to external observers which may invite participation; but remove the magnetic control of such mind and the superficial nature of the harmony and happiness will be apparent."

This means, we suppose, that the harmonious, prosperous Communities owe their harmony and prosperity to their leaders (which we admit), and that as soon as the leaders are taken away the Communities will fall into chaos (which we don't admit). This is an old and favorite prediction of those who look with an evil eye upon strong organizations. It is often said of a certain Community that we wot of—'They have a man of powerful magnetism and great executive ability at the head of their affairs; but he will die by and by, and then they will break up.'

For the sake of encouraging the hope of those who are seeking the eternal foundations of Community building, it seems worth while to say a few words in reply to this foolishness—which assumes that God and Nature can not be relied upon to furnish good leaders for more than one generation, and therefore that people should avoid organization and go on in the good old way—every man for himself. We reply:

1. It is a fact, disguise it as we may, that the greater part of mankind are *secondary* characters, and need to be guided and educated by "ruling minds" and "magnetic controls." All history shows that men are vastly better off with strong and wise leaders than when left to themselves. In fact, they will have leaders, good or bad. You can scarcely find a neighborhood but what has "ruling minds"—men who exercise a controlling influence over others by a law that is as inevitable as that which compels the needle to approach the magnet. Wise Communism recognizes this universal fact, and seeks to insure good leadership from generation to generation—which is possible—instead of trying to get along without leadership—which is impossible.

2. It is to be assumed that neither God nor Nature are too poor to furnish "ruling minds" of the right sort as fast as they are needed. One might as well say of the present generation of children who are doing well under good fathers, that their prosperity is fallacious, and will come to an end after the present generation of fathers disappear, as to say that the present harmony of Communities is fallacious, and will disappear when their present leaders disappear. The truth is that God and Nature take good care that the paternal function shall be properly developed in each successive generation; and they can and will provide "ruling minds" for Communities and all other organizations essential to the highest development of civilization. Woe to the world if "ruling minds" are not provided for the masses in business and in all valuable organizations. The "ruling minds" come out of nature's womb in due proportion to the masses to be ruled; and it is a sheer fallacy to assume that the relation between the leaders and the led is temporary and unnatural, and that society or individuals are to be brought up to get along without it.

3. The prediction that harmonious Communities will go to pieces as soon as they lose their first set of leaders has not been realized by facts. The Shakers enjoyed their greatest prosperity after the death of their first leaders, and now, after a hundred years, are even better furnished with leaders than with members. The same is true of the Rappites. They have had a succession of good leaders: and so of other Communities. "Ruling minds" of the right stamp can always be had for any noble cause with right seeking.

ANOTHER DEFINITION OF RELIGION.

A correspondent thinks the following definition of Religion, preferable to ours:

"*Religion is an earnest desire for a rational apprehension of all truth and an eagerness to be governed by its teachings in all things.*"

This seems to us a definition of *Integrity* rather than of Religion. So long as we have any use for the word *Religion* in distinction from *Integrity* or *Honesty*, we must retain its usual and immemorial specialty of reference to the Spiritual World. In a certain sense we may say that there is no distinction between honest Science and honest Religion, because honest Science is eager to explore all worlds, and honest Religion does not confine itself to the Spiritual world, but attends to all the concerns of soul and body. Yet there is in the popular mind a distinction between Science and Religion, which keeps these words for separate uses, and until we conclude to abolish one of them, we may as well give Religion a special reference to the Domain of Spirit. There is not only this distinction of Domain between Science and Religion, but also a distinction of Methods of Exploration, which is likely to continue for some time to come. Science works by the external senses; Religion recognises internal senses. So that it seems convenient, at least for the present, to keep the word Religion and try to reconcile it with Science, rather than to abolish it by making it synonymous with Science.

A new weekly journal, *The Evolution*, was very quietly launched in New-York city at the beginning of the present year. It offers itself as the organ of the large class in this nation who have outgrown their political faiths, or who have outlived their ecclesiastical creeds. It says:

"That wing of the instructed classes which is thoroughly emancipated in religion and politics is the only really earnest, faithful, constructive, hopeful, thankful portion of modern society. It is for its members that we propose to publish *The Evolution.*"

We will make a few short extracts from the new paper, as showing its tone and style. First from an article on Government:

"We do not wish to be understood as depreciating individual effort. Far from it. On the contrary, we look forward to a great increase of individual efforts for the amelioration of man's condition. We look forward to the day when all of the false and foolish governmental restrictions on the proper freedom of the individual will be abolished. But we do not expect to see the day that such enhancement of the individual will render the collective idea obsolete. * * * Says Mr. Darwin, very truly: 'As we see those animals whose instinct compels them to live in society and obey a chief are most capable of improvement, so is it with the races of mankind. Whether we look at it as cause or consequence, *the more civilized always have the most artificial governments.*' * * * * * Limit the functions of government as we will, and that numbers of those functions are now useless is acknowledged, some functions will always remain. If we accept this boldly, we can go on to inquire into what functions are permanent, and what the proper organs for discharging them, but if we treat all government as evil, and fondly dream that we ought to be able to get along without it, government will not die, but it will go from bad to worse. While we are expecting the flower-bed to die, weeds will overspread the garden. Government, like religion, belongs to human nature, and until man can divorce himself from his humanity he will not be without either."

Next, from an article on Religion:

"Its function is to satisfy in some form that longing for perfection, immensity, and unity which is growing stronger in mankind from age to age. In it man's real creative power finds its true field. As long as the poetic instinct survives, will religion in some form survive, and from what we know of the past we are justified in believing that future forms of religion will be great improvements on those of the past. That intellectual unrest, which is so thoroughly characteristic of the last two centuries, is a phenomenon which will subside with the spread of the new faith, to reäppear on occasions until the faith has obtained all the expansion of which it is capable, when another outburst may be expected. * *

"To sum up the whole matter, history shows us that religion is perennial, that religious instincts demand constant satisfaction, though the form of that satisfaction varies from age to age. Nothing in the present day warrants us in supposing that man's nature can be so changed in the immediate future as not to demand some form of satisfaction for his religious sentiments, while the nature of scientific doctrines is such as to demand more rather than less development of the religious sentiments."

The three numbers of the *Evolution* which we have read impress us as able and well-written. We may, perhaps, confess to a little hesitation in indorsing its religion fully, from the absence of any thing in it to assure us that the great truths of the spiritual world which constitutes vital religion, are to it, as they certainly are to us, objective realities. It is not enough for us to be told that the poetic and moral instincts of mankind require some object of worship.

"SUPPLY SUFFRAGE."

[We asked one of our legal commentators to give his opinion of Mr. Garbett's election-device and got the following:]

The Scheme for regulating the machinery of government published in a late No. of the Socialist, under the above title, has certainly the merit of originality, and is thought by its author to be adapted to a republican form of government. The plan is in brief to affix a nominal value to each vote, and allow every citizen one vote without charge as a matter of right, and as many more as he chooses to buy. To prevent the possible concentration of too much power in the same hands, it is proposed to increase the price of each additional vote purchased by the same person in a kind of geometrical ratio which would render the holding of a large number of votes by a single individual very expensive. The money thus raised is to be applied to the support of the government so elected, and the government is to last as long as the money holds out, when a new election may be ordered.

This, as it looks to us, is simply offering the government for sale to the highest bidder; as the party which could control the most money would of course win, every time. To an Englishman, accustomed to an aristocratic government, and knowing that a large number of seats in the House of Commons are bought at every election, this scheme does not seem so very objectionable; but a candid person accustomed to the working of party machinery in this country, would see in it only an inlet to unlimited corruption. A man with a large amount of money at his command, like the late Commodore Vanderbilt, could control the election in such a State as New York, and procure a legislature which would be willing to pass any law he might dictate. With large interests at stake such a man could well afford to spend a million or two to obtain a State government which would legislate for its term of service as he should dictate. The author evidently saw this danger, and endeavored to guard against it by stipulating that when the same person should use two or more votes, their cost should increase in a cumulative way, which would soon exhaust the most ample fortune. But our politicians would find a quick and easy method of getting by this restriction. All that is necessary would be for any candidate to secure the requisite number of reliable partisans, and furnish each of them with money sufficient to buy a second vote; and in this way a given number of votes could be secured by any person without the geometrical increase. The opposing candidate would of course do the same thing, and the man who had the longest purse would win the game. It may be said that this would not be much worse than the present elective system, and that the character of many of our legislatures and congresses is determined by the amount of money spent in a political campaign. This may be true; but we prefer even the semblance of elective purity, with what

purity must actually inhere in the form, to having the government unblushingly offered as a matter of purchase to the man or party which can control the largest amount of money.

But the author of our scheme evidently does not look at the matter in exactly this light. In his estimation, those who disburse their money most freely in an election are the generous ones, while those who are too poor or conscientious to spend their money for such purposes, are stingy, and are to be punished if the money furnished is not sufficient to defray the expenses of the government for the year, by being taxed to supply the deficiency. That is, the ruling party must furnish money enough to elect itself, and then if the surplus is not sufficient to provide it with what funds it wants, it can draw on the losing party for the deficit. This is retributive justice with a vengeance. We can easily conceive how the average American politician would feel after losing an election if he were taxed for the support of the victorious government, while the winning party were exempt. We are not informed how this part of the scheme is consistent with the original proposition that no government should remain in power any longer than its funds hold out, and can not quite reconcile the two. Strict consistency would seem to require that instead of taxing the losing party to make up the deficit, the acting government should call a new election whenever its resources were exhausted.

A very unfortunate result of the adoption of such a scheme in this country would be, the multiplication of elections. Every general election costs the nation in one way or another, several millions of dollars, and the tendency of the times is to increase this expense from year to year. The total loss resulting from the election of last fall, with its consequent uncertainties, can hardly be estimated, but is very great. Although this has served to open the eyes of the country to the defects attending the present election system, and to emphasize the necessity of a change of some kind, it does not offer encouragement to any plan which would tend to increase the frequency of such elections. As we view it, the scheme we are considering would finally end in a yearly election, and the consequent expense and derangement of business would be almost perpetual. Politics are managed to such a nicety that the party leaders would soon be able to calculate exactly how much money would be necessary to carry an election; and this amount, and no more, would be contributed by the winning party, who would always have the power of taxing the non-contributors for the year's deficit.

Altogether, we do not think this plan is adapted to our latitude, though there is no denying the desirability of an election system different from the present. Now that the defects of this system are so plainly evident to all, it is a good time to reform it; and a free discussion concerning the whole subject would seem to be in order. The "supply" scheme has one good point, *viz.*, that of making a government pay its own expenses; or in other words, of having the party or individual who desires to rule, pay the cost of ruling. If a system of this kind were possible, without corruption or any variation from strict integrity, it would be practically substituting a voluntary for an enforced taxation, and this would suit everybody. It is perhaps needless to add that in considering this programme of government, we have treated it purely with reference to a social condition involving all the divergence of interests which now prevails around us. A state or nation whose interest is unitary, and not subject to the fluctuations of competition, and the endless antagonisms which arise therefrom, would naturally and spontaneously evolve a governmental system at once simple, pure and effective, and which would secure the putting of the right man in the right place, and the choosing of rulers from those best qualified to rule. An attempt to introduce into American politics a system productive of such results would now be ridiculed as Quixotic and impracticable; but this only shows how far we as a nation have departed from ideal republicanism, and how much heroic effort is needed to restore us to a state of primitive purity.

The "Protestant Episcopal Almanac for the Year of our Lord 1877," gives a list of Presidents of the United States of America," which winds up thus:

General Ulysses S. Grant.....1869 & 1873.
Rutherford B. Hayes.....1877.

Do coming events cast their shadows before—in the Almanac?

When a dog barks at me I always think that it is his master who is barking. You may think your own thoughts about the man who keeps a dog to express the inhospitality, suspicion and ferocity which he himself dares not avow.

—*Barron's Foot-Notes.*

OBSTINATE PHENOMENA.

The pertinacity of certain phenomena relating to mind and spirit must wear on the patience of the would-be scientific men who have long tried to subject them to "natural laws" of their own invention. Just when psychological questions have become so quiet that one of these gentlemen ventures to write a learned article for the leading scientific magazine, demonstrating to a nicety how absurd it is for any intelligent person to have supposed there was any thing occult about them, up rises some disturbing phenomenon of this sort, in a very ill-timed way, and convinces so many people of its genuineness as to make the aforesaid learned article appear premature, if not a trifle silly. Then the demonstration has to be made all over again.

Dr. George M. Beard has lately had the misfortune to fall into such a trap as this. Slade being under trial in London, while Baldwin and his wife are nightly exposing Spiritualism in Boston, and there being just then no new developments of a marked character in support of the disputed forces, it seemed a very proper time for the Doctor to give a scientific analysis of some of these matters, and draw certain conclusions that would hold. So he wrote a learned article on the "Physiology of Mind Reading," and had it published in the February number of the *Popular Science Monthly*.

Then arose the vexatious circumstance. Just after this article appeared, Mr. J. R. Brown—the young man who has, or claims to have, the faculty of reading other people's thoughts under certain conditions—was impelled to give a test exhibition in New-York. He invited the newspaper reporters and experts to be present, and seems in one or two short hours to have upset Dr. Beard's learned conclusions, as we learn from the following paragraphs taken from the *Daily Graphic's* account of the affair:

"Mr. Brown is not indeed a new sensation. Two or three years ago he visited New-York and gave a series of entertainments, and he has since visited many other parts of the country. On Tuesday last he gave an exhibition to journalists and other professional men, including experts, in his parlors at the Sturtevant House. On that occasion an artist of *The Graphic* made the series of sketches which we present herewith. The thirty or forty persons present were deeply interested and thoroughly puzzled, but probably there was no one present who at the close of the exhibition was able to account for what he had seen on any theory of fraud or sleight-of-hand. * * * * *

"A gentleman was then selected from the audience—a reporter of the *Sun*—who proceeded into the remote rooms of the suite, closing the doors behind him, and reäppearing after having hidden the article to be sought. Mr. Brown then bandaged his eyes closely with a handkerchief, put one of his hands upon the forehead of the reporter, took hold of his left hand with the other, and silence was maintained for the space of half a minute or a minute, and then he started as if in a frenzy, and, exhibiting considerable agitation, dragged the reporter after him through the door into the adjoining rooms, now holding the reporter's hand to his own forehead. They were followed by the interested crowd. One or two rapid circuits of the rooms were made, when Mr. Brown, seeming to be drawn as by a magnet, went directly to a match-safe on the shelf, opened it and took therefrom a nickel, which was the object sought.

"This experiment was repeated with another gentleman, the movements being made with the same swift pace and eager gestures; and a bit of lead-pencil about an inch long was discovered in the water evaporator on the top of the cast-iron stove. In no instance had Mr. Brown any idea of the article which he desired to find, but on taking hold of the article he was always positive of its identity. * * *

"Across the side of the room the letters of the alphabet about six inches square were suspended separately from two horizontal cords, one above the other, the whole extending from partition to partition. Mr. Brown now explained the use of these, offering to spell out the name of any place or individual that any one present would think of intensely. A reporter unknown to the operator, offered himself for this test, and placed himself in contact with the operator, as in previous experiments, who then suddenly dragged him to the side of the room, and went from end to end of the rope, touching the letters nervously as he moved. At last he settled upon the letter 'G' on the upper line. The reporter announced that it was correct. Again he pressed the reporter's hand to his forehead, again started with the same eagerness, and after touching several letters at last patted the letter 'A' excitedly, and said 'This is it.' Again he was declared to be correct. The same method was repeated with the remaining eight letters of the word, until the whole was successfully spelled out—'Gavillanes,' the name of a small town of 300 inhabitants in California, of which neither Mr. Brown nor any other person present except the reporter had ever heard. The reporter then took from his pocket a slip of paper on which, the morning before leaving the *Times* office, he had written the word 'Gavillanes.' 'It is a town,' he said, 'where I used to live, and the name is Spanish, for hawks.'

"Other words were spelled out in the same manner with the alphabet, the person whose mind was fixed upon the word not speaking in any instance or moving except as impelled by the excited performer. It being suggested by one of the incredulous spectators that he obtained hints of direction, and location from the unconscious movements of the pulse of the subject, he performed the same feat by simply touching the fingers of the person.

"Mr. Brown here announced that he would perform the celebrated feat of finding a hidden article after it had passed through the hands of four persons to him unknown. He would go to the parlor accompanied by a committee, and then the persons remaining in the room should select one of their number A. who should transfer some small article to B. without the knowledge of any other person in the room; B., in the same manner, should transfer it to, C., C. to D., and D. to E.—none but the last two knowing its ultimate whereabouts. This experiment was accomplished with brilliant success. Mr. Brown returned to the room and traced the article from A. to B. by taking A. by the hand and whirling him swiftly through the throng and picking out the man, then C. and D. and E. the in same way, and drove the key to its hole amid the applause of the assembly.

"The next experiment was to find a hidden article through an intermediary. A. hid an article and secretly told B. what and where it was. B. took hold of C.'s wrist and took hold of Brown's, C. being entirely ignorant of the character or whereabouts of the object sought, and remaining passive. Thus totally unconnected with any body who knew any thing about it. Mr. Brown made the circuit of the room quickly, and found a nickel under a match-safe.

"The concluding feat was in some respects more interesting than any of the preceding, as it was performed without the personal contact of Mr. Brown with any one in the room. In this experiment an insulated copper wire thirty feet long was used. Two gentlemen, strangers to the operator, took one of the wires and carried it through a door into one of the adjacent rooms, closing the door as far as possible upon the wire, Mr. Brown remaining in the first room where the principal party was assembled, and himself holding to his forehead one terminus of the wire. The two men at the other extremity sat in chairs close together and held the wire, and silently willed that Mr. Brown should go and open one of the three doors in the other apartment. His eyes were bandaged, after which he swiftly began to dart round the room, touching different localities as if testing them, took hold of several articles, laid them down, touched different individuals, and at last went straight to the hall door, took hold of the knob, exclaimed 'That is it!' and swung it open.

* * * * * * *

"This experiment seemed to most of those in the room, completely to overthrow the interesting and plausible theory which Dr. George M. Beard has promulgated, that Mr. Brown obtains his ideas of direction and locality by 'muscle reading,' that is, by studying the tension of the muscles and following their indications. Indeed, it must be held to establish the fact that in exceptional cases human beings do possess the power of reading the thoughts of others to a limited extent, under certain conditions, when connected with them by personal contact or close proximity; unless Dr. Beard's other opinion be held to be correct, that the evidence of the eyes of ordinary people is of no sort of consequence when it conflicts with the principles which have been deductively established by experts."

LETTER FROM A SHAKER.

Shakers, N. Y., Jan. 19, 1877.

Dear Socialist:—I have been very much interested and happified by the articles upon the various Communities indited by the versatile W. A. H. In dealing with the Shaker Societies, he has exercised a wonderful kindness and consistent charity; and his reports are far more acceptable than those of any recent writer upon our general organization. If Shaker Societies are as good as he draws them, and as capable of advances into exceeding blessedness, then certainly we may lose no hope, but take more heart.

Horace Greeley, in his "*Hints Towards Reform*," refers to certain Communities as having banished the twin-evils of pauperism and slavery from the earth, so far as they were concerned. Inasmuch as Communities will banish these, they ought to become very general. In our February number of The Shaker, we have commented freely upon "*Communistic Failures and their Causes;*" and we there attempt to illustrate the fact, that in all Communities that have stood the test of twenty-five years there are manifold more self-denials in practice, than the general world has willingly accredited to them. Should be glad of your criticism upon the premises we there take. We are particularly pleased to learn that Elder F. W. Evans will soon become a contributor to your columns. Our long association with the man causes us to recommend his contributions to the thinking world. As a deep reasoner, a terse writer, plain to

bluntness almost, we probably shall wait long before the Shakers produce his equal. Instead of his being any thing that can be likened to a pope, as some scurrilous periodicals announce him, he is of the mildest, meekest disposition; nevertheless "as bold as a lion," and as honest as daylight for what he believes to be truth.

New and pleasing evidences of your kind considerations for us as a people, and of THE SHAKER as our *official organ*, have recently come to our view, for which accept our kindest feelings. When the O. C. and W. C. rise up in the defense of the virtues of Shakerdom and copy its radicalisms in their *official paper*, what will the world say! There are great differences between our systems in some respects; but in so many, are our views in unison, that we are very much nearer alike than is commonly known by the general reader. Of these differences, we may sometime, with your consent, discourse.

Yours, ALBATROSS.

ANOTHER LETTER FROM THE OLD SALT.

Short Beach, Jan. 21, 1877.

MESSRS. EDITORS:—I am quite familiar with the AMERICAN SOCIALIST, and of course have seen the frequent communications and editorials in its columns relative to Communities or Socialism applied to families. In my present contribution I will offer no apology as to my ability to amuse or instruct your readers, but I will say that if you find in it, after slashing freely, any idea worth printing you may print it; but if "no good can come out of" Short Beach, please consign it to the scrap basket—"but don't trouble me with it." This reminds me of Joe Taylor of Middletown (now dead) who gave a hop-pole farmer his note in payment for poles. Now friend Taylor was a director in the old Middletown Bank, and on handing the note to the farmer, the latter asked him if he had any objection to his taking the note to the Middletown Bank for discount: Taylor quickly replied, "No! no! my friend, I don't care a *cuss* what you do with the plaguey note, as long as you don't trouble me with it—for I never want to see it again." And so say I with regard to this manuscript.

But to business. I propose to condense and transfer to paper the ideas that flitted through my brain as I sat in my old arm chair—your beautiful "Cozicot" in view, and my eye sweeping the South horizon from due West to E. S. E., covering a splendid front view of Long Island Sound, now one sheet of ice as far as the eye can reach, and where in certain seasons of the year great quantities and varieties of fish congregate for food and frolic. With the SOCIALIST in my hand, my spectacles on my nose (as all old fogies always have when thinking hard), and the W. C. in my mind, I was attempting to solve the question, How can the two enterprises of O. C. and W. C. be sustained in the event of the death of the gentlemen nominally their leaders, and whose good management and financial ability has put the two institutions on the list of A No. 1. And here let me illustrate "Piscatorially."

There are two classes of the fish spoken of (in their season of course); one class unpalatable, carnivorous and destructive; the other palatable, useful and beautiful in the extreme. The former made up of "shark," "sword-fish," "chinkerpins" and "puppies;" the three former, if of large size, almost uncontrollable with ordinary gear, the whole ugly by nature and appearance, malicious, sordid, selfish, gormandizers, every man's hand against them and will be till time is no more; they are even as bad as human "beach-combers," who prowl around the beach and rocks seeking food and plunder. These fish are never seen in "shoals" or "Communities." The other kind are palatable, sweet, rich, "silver-sided," mild, steady under the hook, sportive in their ways; good fried, roasted, baked or stewed, in chowder more congenial to the taste than roast pig with good bottled cider and fresh June butter. These are always seen in "shoals" and Communities—never alone, but happy in companionship, beautiful in life and magnificent in death; never thrown to the hogs, dogs or turkey-buzzards; not given to bickerings or backbitings, void of malice, crowded together in happy thousands for mutual care and protection, under a leadership like the wild geese in their migrations, harmonious and magnanimous in thought and action. Ten thousand of them in one shoal, by a signal from their leader, will wheel on a pivot in true military style, and by such evolutions they keep out of all dirty water. In fact, they are a Community under good leaders, never leaving the ranks or shoal to which they belong. No doubt they receive criticism in kindness whether needed or not. They are a choice people piscatorially, in whose habits man and science will find a wide field from which to draw knowledge; and like the O. C. and W. C., they can be depended on, for I have known them for sixty-five years. When I was seven years old I played "hookey" to catch them, and received a flogging from both ends of the route, *viz.*, home and school.

But I must "haul in the slack" and "*belay*," or my manuscript will find a premature grave in the waste basket, or be cremated in the stove—a fate in either case worthy of the production; and thus I leave the problem and my illustration for you and your readers to ponder, should you be so inclined. I will add, however, that your Mr. N., struck the nail right square on the head in SOCIALIST Vol. 2, No. 1 on "Evolution of Communities," where it reads thus: "When the bees find themselves without a Queen, they do not take a common bee and immediately salute her as their sovereign." She must be educated if she would assume the arduous and sometimes thankless duties of leader of the hive; she must be wise that she may instantly know a drone or a thief from another hive.

If I could walk the deck of an 80-gun ship with a good right and left hand supporter (1st Lieutenant and Boson) at my side, I could box and keel her into almost any changeable position. If the ship were good and properly furnished I could (unless disastered by circumstances beyond control), take her around the globe and bring her back again. And further, I *can*, because of reciprocity of mind and disposition, live in peace and harmony in my own family from 1877 to 1878 without a jar; but I have not the wisdom to make a leader of a Community, especially with the O. C. and W. C. before me as a pattern. Men can not jump from the college or the quarter deck to be successful leaders of a Community; you can not find a perfect sailor and a good merchant combined in one person. Education and experience, skill in selecting persons who love God and their fellowmen, with wisdom from on high to examine into character and disposition of applicants for membership, and to direct and control the love and fellowship of each person in the bonds of Christian love and friendship, through weal or woe, prosperity or adversity, sickness, sorrow or death—these make good captains. I might possibly make a humble private in the ranks of such Communities as are now in successful operation, but as a leader, the sharks and sword-fish, prowling around in the form of men and women, would be too much for me.

And now may the good Lord keep you and your interests, both temporal and spiritual, safe from the "chinkerpins" and "puppies," and give you all necessary grace, together with oil for "headlights" and "binnacle," and wisdom to the leaders of the three enterprises; and may the SOCIALIST have good "holding ground" and "ground tackle," the winds balmy at S. W., your compass, sextant, quadrant and chronometer "well touched up," and sufficient breeze to run down every "shark" and "puppy" that attempts to board you. *Amen!!*

OLD SALT.

MERIDEN.

Meriden, Jan. 12, 1877.

DEAR SOCIALIST:—This young and remarkably enterprising inland city of Meriden, is quite extensively known not only in this, but in foreign countries, as a manufacturing center of superior Britannia ware, table and pocket cutlery, lamp fixtures, malleable iron goods of all descriptions, and almost innumerable articles in brass, tin and other metals; and recently an extensive glass-factory for manufacturing superior glass-ware, has been added to the long list of productive industries. A slight sketch therefore of the origin of this precocious village of skilled artisans may not be wholly void of interest to the readers of the AMERICAN SOCIALIST.

Up to 1832, or thereabouts, Meriden was quite an ordinary town, possessing no natural advantages for manufacturing or other businesses. Destitute of water power, her only resource was steam, to secure the fuel for which, the New Haven and Hartford Railroad offered the needed facilities, as this road passes through this west part of the town. But one might naturally inquire, what first gave the impetus to her numerous enterprises?

As early as 1832 the Parker Brothers, John, Charles, and Edmond, were among the first pioneers in establishing manufacturing in Meriden. And no one firm, probably, in this, or any other State, manufactures so great a variety of goods. It would require too much space to give a list of their productions. The total annual sales of Charles Parker & Co. foot up between one and two millions of dollars.

Another, and still heavier firm of manufacturers, are Horace and Dennis Wilcox who, some twenty years later (1852) started in a small way, the business of manufacturing Britannia ware, and are now known to the world as the Meriden Britannia Co., with its magnificent salesroom on Broadway, New-York. Their goods have a world-wide reputation for superiority; and their annual sales foot up two and one-half millions.

How much of family Communism there was, or still is, in these two leading firms we can not say. This much was certainly true of them, they had the faculty of agreement and organization among themselves, and the gift to organize faithful men under their lead. That some of these enterprising men possessed sound principles and unflinching integrity, the following instance will show. In the year 1837, when a financial panic swept commercial and manufacturing houses by hundreds and thousands from the high tide of prosperity into the abyss of bankruptcy, the Parker Brothers were advised by their friends to yield to the pressure of debts, and fail with the multitude. But they said No, very decidedly, and the *no* carried the day. They paid all debts with interest added.

But the most interesting feature to me in this and other Eastern cities of mechanics and manufacturers is found in a growing tendency to organize, combine and work together harmoniously, in the prosecution of their varied industries. And it is not by any means confined to commerce and manufacturers, but extends over the social, moral, and intellectual fields. Indeed, according to historical records, the organizing afflatus which first came upon the early settlers of this locality, was a religious one. This was as long ago as 1725, some eighty years before Meriden was organized as a distinct Commonwealth.

But to return to the present Meriden. In visiting some of the large manufacturing establishments in the city, I was much gratified to see so many women at work in them. They run drop-presses, stamping machines, and are evidently as skillful in the handling of tools as the male operatives. The employment of women in hardware manufacture is comparatively a late move, but becoming more and more popular. As most of the work is done by contract or the piece, women are receiving the same compensation as men, for work done equally as well. Indeed, women are having as many openings as they can fill in branches of business hitherto exclusively occupied by males. And these feminine artisans give equal satisfaction to the firms that employ them.

But women as mechanics and artisans are put at great disadvantage beside their brethren, on account of their long, straggling skirts. If the talking advocates of Woman's Rights will go to work and persuade their sisters to don a civilized, reasonable working dress, they will talk to some purpose, and their work will be truly humane.

There is one more organization I may mention before closing my rambling letter, namely, the "State Reform School," a large imposing edifice situated on a commanding eminence overlooking this busy little city. In this institution the State is, according to its annual reports, doing very well. Its work is praiseworthy, for it is doing family business on a large scale. To start this big family, the State engaged the services of a dozen intelligent men and women to act in the capacity of fathers and mothers, and placed under their care and training a hundred or two of the toughest and knottiest kind of juveniles, of the masculine gender, who were running wild over the State and whose parents had failed to control or provide for them, so they were fast becoming land-pirates and desperadoes of the most dangerous kind. Such is the material this State "Community" has undertaken to manufacture into good respectable citizens. And it is succeeding, too, beyond the expectations of the friends of the institution. It is a practical illustration, under most unfavorable circumstances, of what enlarged homes, well organized will accomplish, where small, irresponsible, unorganized, dual homes utterly fail.

Yours in the cause of true Socialism, G. C.

BOVINE LEADERSHIP.

WHAT a variety of individualities a herd of cows presents when you have come to know them all, not only in form and color, but in manners and disposition. Some are timid and awkward and the butt of the whole herd. Some remind you of deer. Some have an expression in the face like certain persons you have known. A petted and well-fed cow has a benevolent and gracious look; an ill-used and poorly-fed one a pitiful and forlorn look. Some cows have a masculine or ox expression; others are extremely feminine. The latter are the ones for milk. Some cows will kick like a horse; some jump fences like deer. Every herd has its ringleader, its unruly spirit—one that plans all the mischief and leads the rest through the fences into the grain or into the orchard. This one is usually quite different from the master spirit, the "boss

of the yard." The latter is generally the most peaceful and law-abiding cow in the lot, and the least bullying and quarrelsome. But she is not to be trifled with; her will is law; the whole herd give way before her, those that have crossed horns with her, and those that have not, but yielded their allegiance without crossing. I remember such a one among my father's milkers when I was a boy—a slender-horned, deep-shouldered, large-uddered, dewlapped old cow that we always put first in the long stable so she could not have a cow on each side of her to forage upon; for the master is yielded to no less in the stancheons than in the yard. She always had the first place any-where. She had her choice of standing room in the milking yard, and when she wanted to lie down there or in the fields the best and softest spot was hers. When the herd were foddered from the stack or barn, or fed with pumpkins in the fall, she was always first served. Her demeanor was quiet but impressive. She never bullied or gored her mates, but literally ruled them with the breath of her nostrils. If any newcomer or ambitious younger cow, however, chafed under her supremacy, she was ever ready to make good her claims. And with what spirit she would fight when openly challenged! She was a whirlwind of pluck and valor; and not after one defeat or two defeats would she yield the championship. The boss cow, when overcome, seems to brood over her disgrace, and day after day will meet her rival in fierce combat.

A friend of mine, a pastoral philosopher, whom I have consulted in regard to the master cow, thinks it is seldom the case that one rules all the herd, if it number many, but that there is often one that will rule nearly all. "Curiously enough," he says, "a case like this will often occur: No. 1 will whip No. 2; No. 2 whips No. 3; and No. 3 whips No. 1; so around in a circle. This is not a mistake; it is often the case. I remember," he continued, "we once had feeding out of a large bin in the center of the yard six oxen who mastered right through in succession from No. 1 to No. 6; *but No. 6 paid off the score by whipping No. 1.* I often watched them when they were all trying to feed out of the box, and of course trying, dog-in-the-manger fashion, each to prevent any other he could. They would often get in the order to do it very systematically, since they could keep rotating about the box till the chain happened to get broken somewhere, when there would be confusion. Their mastership, you know, like that between nations, is constantly changing. But there are always Napoleons who hold their own through many vicissitudes; but the ordinary cow is continually liable to lose her foothold. Some cow she has always despised, and has often sent tossing across the yard at her horn's ends, some pleasant morning will return the compliment and pay off old scores."

But my own observation has been that in herds in which there have been no important changes for several years, the question of might gets pretty well settled, and some one cow becomes the acknowledged ruler.

The bully of the yard is never the master, but usually a second or third-rate pusher that never loses an opportunity to hook those beneath her, or to gore the masters if she can get them in a tight place. If such a one can get loose in the stable, she is quite certain to do mischief. She delights to pause in the open bars and turn and keep those at bay behind her till she sees a pair of threatening horns pressing toward her, when she quickly passes on. As one cow masters all, so there is one cow that is mastered by all. These are the two extremes of the herd, the head and the tail. Between them are all grades of authority, with none so poor but hath some poorer to do her reverence.

—*John Burroughs, in the Galaxy for January.*

"What *is* this 'Ibid?'" said an old lady after she had finished reading the second paragraph from Barron's "Foot-Notes," in last week's SOCIALIST. "What *is* this 'Ibid?' It must be a very old book, for people have been quoting from it ever since I can remember."

Very sensible people are liable to occasional slips of the tongue which furnish the world with some of its most comfortable jokes. Witness the following:

A tall fellow of literary aspirations one day essayed to act as salesman in a bazaar visited by a large picnic excursion from Oswego. He was assigned to a counter covered with Indian bead-work. "What is this?," asked one of the ladies picking up a pouch-shaped article? "That," said our amateur salesman with a confident air, is a sort of a *cuticle*." He meant reticule.

An amateur stage-manager undertook to announce to his delighted audience that he "would now close the programme with a tableau." He remarked instead, after an appropriate bow, "Ladies and Gentlemen, we will now close with a *programme!*" and retired, unconscious.

The first printed Bible was by Guttenberg—1456. It was a demi-folio of two volumes, of 1,282 pages, each page having two columns of 42 lines. Coverdale's Bible, the first Bible in English, is supposed to have been printed in Zurich, by Christopher Froschover, and published October 4th, 1535.

The Bishop's Bible, so-called because eight of the fourteen translators were Bishops, was printed by Richard Jugge, London, 1568.

The Breeches Bible was so-called from its rendering of aprons for breeches, Gen. 3: 7, and was printed in London by Christopher Barker, 1578.

The first authorized Roman Catholic version of the New Testament, was printed at Rheims in 1582—the Old at Douay, 1709–10.

King James' Bible, the present accepted Protestant version, was printed by Robert Barker, London, 1611.

The first Polyglot Bible was printed at Genoa, in 1516, under the supervision of Peter Paul Porrus. It contained Hebrew, Arabic, Chaldaic, Greek, and Latin.

Three hundred copies was a large edition of any book in the fifteenth century.—*Whittaker's Almanac.*

Gail Hamilton says that her experience with free passes has been of the most short, slender and spasmodic kind, but so far as it has extended it has been one of unalloyed delight. "It has always seemed a waste," she says candidly, "to pay money for going from place to place, because you want all your money to spend when you get there. I have never yet refused a railroad pass, and heaven helping me, I never will."

ITEMS OF NEWS.

HOME.

An entirely new vein of silver was lately brought to light, by a blast at the Merrimac silver mine at Newburyport, Mass.

The singers selected for the Moody revival meetings in Boston number about one thousand, and are divided into five complete choirs.

The shipments of cattle from Omaha, Neb., in 1876, were 44,000 head, showing an increase in that interest over 1875 of 100 per centum.

Four locomotives of American manufacture are to be sent to Australia, by a New-York firm, for use on Goverment railroads in New South Wales.

A suit against Samuel J. Tilden for the recovery of $150,000 claimed to be due the Government on unpaid income tax, was begun on the 22d ult., before Judge Blatchford.

The sale of paintings in aid of the Artist's Fund Society in New-York on the 23d ult. was well attended and the prices realized were considered fair. The total receipts were $11,672.

Secretary Robeson's honor has been vindicated, as the Judiciary Committee has reported that the charges against the Secretary of the Navy are not established, and that there is no cause for impeachment.

A bill is before the House of Representatives for an appropriation of $7,000 to provide clothing, food, seed, agricultural implements, and settlements for the Modoc Indians, who have moved into the Indian Territory.

The Moody and Sankey evangelical meetings at Boston began on the 28th. ult. The Tabernacle was crowded with 6,000 persons, and it was estimated that over 10,000 were gathered outside, being unable to enter.

The sailors are having an unusually hard time this winter. Almost every day the news of the wreck or loss of one or more vessels comes in. It is stated that twice the usual number of casualties on the sea have occurred this season.

The leading Banks of the country are uniting in an appeal to the United States Government for a reduction of the tax on Bank capital and deposits, as the present tax is so heavy that many Banks are obliged to reduce their capital.

The price of coal in New-York city is said to be less than ever before, in the middle of winter. The prices obtained at the auction sales in New-York on the 24th ult., were a little lower than in December. The sales amounted to 150,000 tons.

Indian depredations are reported from the region of the late Indian war. Gen. Crook is expected to go out soon on another expedition against the Sioux, and there is some prospect of his being accompanied by the friendly part of the Sioux nation.

Judge David Davis, of the Supreme Court of the United States, has been elected Senator, by the Illinois Legislature to fill the chair now occupied by Senator Logan. His election will prevent his being chosen as the fifth judge on the Electoral Commission.

The receiver of the New York and Oswego Midland Railroad still refuses to allow trains to run on the Ellenville branch until that town reduces the taxes on the road to about one-third the amount now levied, which would be about the same as that of other terminal stations.

Another large shipment of arms and ammunition for the Turkish Government was made January 22d from New Haven. The English iron steamer *Lotus* carried the cargo, which included 71,000 guns, besides a great number of cartridges, shells, and gun-wads, valued at $1,769,100.

The potters of Trenton, N. J., who organized a strike a short time ago, have appointed a committee to establish a coöperative store, that they may be supplied with provisions, etc., at the lowest prices, and also another committee to obtain capital in New-York, for the purpose of starting a co-operative pottery.

The bill brought before Congress, by the committee appointed to report on some satisfactory plan for counting the electoral votes for the coming President and Vice-President passed the Senate on the 25th ult., by a majority of forty-seven to seventeen, and the House of Representatives, by a vote of one hundred and ninety-one to eighty-six.

Seven hundred of the business men of New-York city, representing mercantile firms, bankers, and manufacturers, whose united capital would not be less than $500,000,000, have combined in petitioning the State Legislature to repeal all existing State laws on usury, and the passage of new laws prohibiting the taking of more than 7 per cent. interest, and in case more than that amount is taken, that excess may be recovered at any time within two years from the time of the transaction.

Prof. Loomis, of Yale College, has written to Capt. Howgate in favor of further explorations of the polar regions. He expressed his opinion, that the benefit of past explorations in the Arctic regions to science and commerce, have been worth more than their cost, and he hopes that efforts in that direction will not cease till much more that is clearly feasible is accomplished and the northern boundary of Greenland traced.

Mr. Cozans has presented a bill before the New-York Legislature prohibiting the hiring or letting out of convict labor upon contract, and that convicts shall be employed only on such articles as are imported, or on such as least compete with the manufactures of this State, also that all goods made by prison labor shall be sold at market prices, and not below. This bill is the result of resolutions taken at the Workingmen's Convention at Albany.

A number of the enterprising citizens of Lockport have formed a company under the name of the Holly Steam Combination Company, for the purpose of heating the dwellings and other buildings of that city by steam. The plan of heating was devised by Mr. B. Holly, of Lockport, and the experiment is to be tried. Mr. Holly has estimated that the present or common method of heating a certain district of a half mile square is $100,400, whereas by his proposed plan the same district can be heated, including the first cost of the steam works, for $37,480, or a saving of $62,920.

Great excitement prevails among the inhabitants of the eastern part of Monmouth county, New Jersey, over the report that a South-Carolinian has found treasure on Coffin Island. As an old Indian legend, which has descended to the whites of that neighborhood, says that an Indian about two hundred years ago saw a boat coming up the Shark River, rowed by four white men, who landed on the island and buried three full bags, and finally a negro, whose eyes they put out before covering him up. The Indian who beheld these operations had never seen a negro before, and thought it was a bad spirit and in consequence the whole tribe moved away. It is confidently believed by many that one of the men seen by the Indian was Capt. Kidd, the freebooter, and that, concealed beneath the ground, a large treasure exists. This belief has become so strong, that an association has been formed for the purpose of unearthing the treasure, and they are determined not to give it up till the hill known as "Money Hill" is leveled with the river.

FOREIGN.

"*London, Jan.* 29, 1877.—Slade is acquitted."

The Chinese Government will participate in the Paris Exhibition of 1878.

The illness of the Pope increases and in consequence, the audiences have been discontinued for the present.

The decline in the export of Swiss watches to the United States in 1876 was 43 per cent., and during 1875 and 1876, 62 per cent.

The Italian Chamber of Deputies have voted a grant to defray the expense of participating in the Paris Exhibition of 1878.

A statue of Robert Burns, the poet, was unveiled at Glasgow on the 25th ult. Lord Houghton presided over the ceremonies.

The Republicans in the French chamber of Deputies have gained a success in the election of an entirely Republican Budget Committee, with M. Gambetta for its President.

José Maria Iglesias, who claimed to be the legal President of the Mexican Republic, but whose forces were defeated, and himself obliged to flee, arrived, with his entire Cabinet, in San Francisco on the 25 ult.

The importation or transportation through France of horned cattle, sheep, or goats from Germany, England, Turkey, Austria and the Danubian Principalities, has been prohibited by the French Government, on account of the rinderpest.

Count Andrassy, of Austria, has been asked by the Turkish embassador to act as mediator between Turkey and her revolting provinces, Servia and Montenegro. It was later reported that he declined, and that Turkey had offered the provinces fair terms of peace.

Remains have recently been found near Hastien-sur-Meuse, of the polished stone age. Fifteen burial caves, containing skulls, skeletons, etc., have been discovered, and dwelling places of the people of that period, together with numerous flint weapons.

The exploring expedition of Colonel Prhevalsky along the Chinese frontier, and other movements of the Russians in that direction, have aroused the suspicions of the Chinese Government, which has issued a decree prohibiting commerce between the two countries.

A steamer is building at Foges-de-la-Seine under the direction of M. Giffard, the celebrated aeronaut, which he intends to run from Port Royal to the grounds of the Paris Exhibition in 1878. The steamer will be thirty meters long by three and a-half meters transverse section, and is expected to make the distance of three miles in four or five minutes, and attain the extreme speed of forty-five miles an hour.

At a Congress of the English Trades Unionists, recently held at Newcastle, Dr. Travis, one of the disciples of Fourier, proposed that a coöperative farm and factory be founded, where all the products should be shared in common by the associates, but with the cautiousness usually exhibited by the English workingmen toward any radical social alteration, the members of the Congress received Dr. Travis's remarks with entire silence, and passed the subject by with little consideration.

The latest news from Mexico report the almost complete success of Gen. Diaz, all the States excepting Sinaloa and Chihuahua having declared in his favor. Gen. Diaz's government has succeeded in raising the $300,000 due the United States, as the first installment in payment of the claims recognized by the Mixed Commission. The acceptance of this sum by the United States Government will be regarded as a recognition of the Diaz government of the Mexican Republic.

It is rumored in Cuba that the Spanish Government is about to give up, as hopeless, the subjugation of the Cuban patriots, and intends to grant autonomy to the Island. And that a Spanish Captain-General will remain for five years, after which time the people shall have the right to elect the governing powers. It is a question whether the revolutionists will accept even these terms, as the same offer was made them when their cause seemed far more hopeless than at present.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

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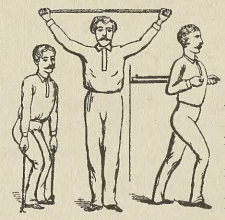

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